

41
A
PARADOX.

Prooving,
That the Inhabitants of the Isle called
MADAGASCAR:

OR
St. LAWRENCE,
(In Temporall things) are the happiest
People in the World.

Whereunto is prefixed, a briefe and true Description
of that Island: The Nature of the Climate, and condi-
tion of the Inhabitants, and their speciall affection
to the English above other Nations,

With most probable Arguments of a hopefull and fit Plan-
tation of a Colony there, in respect of the fruitfulnessse of the Soyle,
the benignity of the Ayre, and the relieving of our English
Ships, both to and from the East-Indies.

By W^A: HAMOND.

L O N D O N,
Printed for NATHANIELL BUTTER. 1640.

A

PARADOX

Proving

That the Inhabitants of the Isle called

MADAGASCAR

OR

ST. LAURENCE

On Temporal Things, & Ecclesiastical

By

W. ...

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Printed for Nathaniel ...



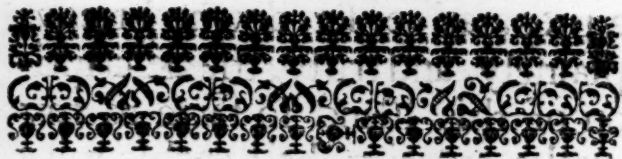
The Preface.

IO the end that the Reader may have the better understanding of this following discourse, I will here as a preparative set downe briefly, plainly, and truly, the description of this Island so farre as my weake capacity shall enable mee; having beene there diverse times in the Honourable East India Companies Service : And once resident there Foure Moneths together. In which time I ob-
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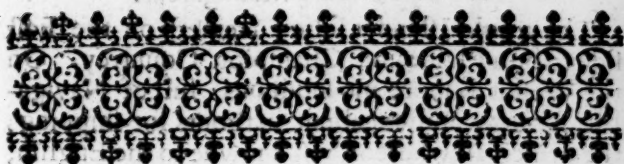
The Preface.

served all such principall passages as fell within the Circle of my Condition, according to my ability.

Madagascar.



A



A
DESCRIPTION
OF
MADAGASCAR.



Madagascar, otherwise called *St. Laurence*: Is situate on the South side of the *Æquator*; and extendeth it selfe from 12. degrees to 26. degrees of South Latitude: 60 English miles make a degree, and by this account the Island is 840. miles in Length, and 240. in Breadth; yet the Breadth must bee taken on the South-west side, because by North and East it contracts it selfe into a lesser compasse, containing in Length 14. deg. or 280. Leagues, in Breadth about 80. Leagues; and is esteemed the greatest known, Island in the World. It is thus bounded; on the West side lye the Kingdoms of *Sofala*, *Mosambique*, and all the maine Land of *Africa*: On the East the Land of *Mascarenes*, or, as it is now stiled *Mauritium*, On the North, is the Island of *Comero*, and on the South, the maine Ocean.

The

The Description of Madagafcar.

The whole Island it selfe, seemeth on the East side to be a Plaine and Champion Countrey. On the West it is more mountainous; full of Navigable Rivers, and excellent harbours for shipping; the principall whereof, best knowne to the English, is the Bay of *Augustine*, in 23 degrees of Latitude, under the Tropick of Capricorne, where most commonly all the ships, bound for India touch; making it their first Port to winter and refresh and cure their sicke men, the ayre being so good that in the space of 7. or 8. dayes (which is the time of their longest stay) they are perfectly recovered.

If any where, the Proverbe, *Terra bona, gens mala*, may be here applied: The Inhabitants are a sluggish and slothfull people, they will neither plant, nor sowe, yet live plentifully by the fat of the Soyle, which though untill'd and unmanur'd, yeelds all necessaries for life, even to superfluity.

Nature will not be exceeded, or out done by Art; what our Northerne Geoponicks labour for, by cultivating the earth, by planting and transplanting, by ingrafting and inoculating, groweth here naturally. The Woods abound with excellent Timber, trees of divers kinds, all unknowne to us, except the Tamarind; whereof we sawed some into Planks, which carried betweene 3, and 4, foot diameter; and one other sort, which, for the resemblance, and use, we called Box. And which is most to be admired, there is none that beareth not fruit serving for food for the Creatures, according to their severall kinds. Oranges and Limons they have in abundance, and a kinde of Palmito, called by

A Description of Madagascar.

by the *Portugals, Coradi man*, which is said to be admirable vertuous, and not improperly, the Inhabitants feeding on it in stead of Bread in the lower grounds especially towards the Sea side, being full of them. Of Trees yeelding most excellent sweet Gummes, there are many; whereof one for colour and consistence, resembleth *Sage: Draconia*: and being cast on the Coals, smells like *Benjamin*:

It might easily have transcended my beliefe, had I not seene it; and now reporting it I might bee thought to use a Trayellers authority, were not many surviving in this Kingdome, to confirme it. There is a Tree, which wee named the Flesh-tree: because being cut whilst it groweth, it bleedeth a certaine Sapp, or Liquor, like unto blood: the inward part thereof is soft and tender, even like musculous flesh.

The Plaines afford excellent Pasturage; as may appeare by the largenesse of their Cattle. Their Rivers are plentifully stored with Fish, and Fowle of all kinds. Cattle they have in such abundance, that the Inhabitants seeme all of them to be Grassiers: they being their chiefeest livelyhood. Their Oxen are large, as ours in *England*: having betwixt their shoulders a great Bunch of flesh, weighing 20 or 30. Pound; and these they willingly sell for small prizes: but their Kine (except they be old, or barren) they doe not easily part withall, keeping them for breeding: and their milk is their chiefeest food. Sheepe they have great store, and those very large; having long hanging-eares like a Blood-hound; their tailes are long and fat: and though their flesh for sweetnes, and taste, may stand

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in some comparison with our English Mutton, yet for the perfect condition of this Creature, they cannot stand with ours in competition; ours yeelding us yearly a golden fleece, the staple commodity, Wooll; theirs being hairy, like Deere, yeelding no fit materials for cloathing. Of Goats likewise they have in abundance; all wild kinds of Cattle being at home, and suckled as by hand, loose their wilde nature, and become exceeding tame: wild Hogges they have in the woods, whereof we killed some; but for beasts of prey, as Lions, Tigers, Woolves, and the like, we saw none, neither doe I beleieve there are any, because their Cattle graze freely up and downe the plaines continually without any annoyance. The chiefe enemy they have, is the Crocodile, whereof there are many in the rivers, which sometimes meet with them, yet might easily be destroyed, had the Inhabitants either will, or skill to doe it.

For looke upon the people, and you might justly wonder to see Barbarisme civilized: we beyond expectation, found them very affable, courteous, and just in their dealings, and lived among them about four moneths, with that familiarity and friendship, as if we had beene all of one Nation, and their Countrey had beene our owne. At our first coming a shore, when they saw us set up our Tents, and placed a couple of Faleons, for the security of our men, they conceived that we came thither to inhabit, and presently their King, or Governor, by name, *Andicapela*, came to our Captain, with a retinue of 100. of his people, or thereabouts, to offer him their Country and service; humbly beseeching him,

Captaine
eddell.

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him, that he would take them, their wives and children, and cattell under his protection, and they would serve and obey him as their King: especially petitioning that he would defend them from their enemies the *Massagoc*, with whom they have mortall wars.

Their dresse is but little differing from *Adams* in his innocency, for both men and women go naked, as a token and conscientious check of deformity by sin; they wear a small piece of Cotton-cloth, of their own making, to cover their privities, so that the sexes are hardly known one from another, especially the yong men from the women, but only by the plaiting of their haire,

They know not any politicall government; (yet as man by nature is a sociable creature) they live in Tribes or families together, for we never saw above 2 or 300 that lived together in one place, having all things common, except their wives, of whom they are very jealous. They chuse one among them whom they obey as their *Paterfamilias*, or master of their household, who hath the disposing of all their substance (which is their Cattle) no one daring to sell any of them without his leave, who likewise (as I have oft observed) when any beast is kild, divideth it amongst them by a Geometricall proportion according to the number of their family. By his order also they remove their stations from place to place, as he shall direct them, in a willing obedience, not disputing about the conveniency, but conforme their wills to his prescriptions. These severall Tribes have warres one with another, which commonly is for pasturage and watering places for their cattell; the captives they take they sell for small prizes (cheaper then their beasts) to the *Portugals* which come thither once a yeere for that purpose. They tell us of a great King that divideth up the

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the Mountains, but they can relate but little of him in particular, because they dare not travel so far for fear of their enemies. Their weapons are Darts and Lances; in the managing whereof they are very expert. Bowes and Arrows they know not: and as for Gunnes, the report of a Musquet, will make an hundred of them flee. Their fight is thus ordered: (we saw them skirmish before us to make us sport) they divided themselves one from another a good distance; and so betwixt running and leaping, they traverse their ground with a terrible noise: they throw their Darts one at another, at their best advantage; and so swiftly retiring backwards, they catch their enemies Darts and Lances, and returne them againe. Whether it was their coveting of our supposed jewels, or their confidence in our friendship which led them to it, I know not. At our first comming, wee bought up most of their Lances and Darts, for a few Beads; and so utterly disarmed them: for although the Meridoe nothing else but make Darts, yet for want of Tools they cannot make one in 10. dayes: so that for a months space we could not see 20. Darts amongst them.

Their riches and bravery, consisteth in Beads, or in such bawbles, which they can hang about them; accounting all other things impediments to them. Gold and silver they contemn, as being too burthensome unto them; and not so usefull as Iron: yet I have seen some of them wear little hoopcs of Gold and Copper together about their arms: which shews that they have gold in their Country; and it is certaine that they have Pepper, Cloves, and Nutmegs growing there, because when wee shew'd them, they knew them; and made signes to us that they grew in the Island, though far off, whither they durst not goe. One of our men having a dried Liq

The Description of Madagascar.

mon, by chance shewed it them, and the next day they brought us abundance of very large and faire ones.

In the time of our being there, we coasted toward the North about 10 leagues, where we entred into a spacious river, as broad as the *Thames* at *Gravesend*, where the people, by their gesture and behaviour, expressed much joy to see us, and invited us ashore: we were no sooner landed but at least 100 of them came to bid us welcome, calling us friends and brethren; and caried us to see their Towne, the way was through a great wood, which consisted most of Tamarind and Palmito trees, which having past, we discovered a most excellent Champion countrey, equall to any which I have seen in the world, for pasture and herbage. At the corner of the wood was their Towne, their houses being nothing but a few Booths made of Boughs under the Trees, to shadow them from the Sun; where with songs and dances they entertained us, giving us milke, and their women bringing their children to us to stroak and dandle them in our armes: Here we stayed till it grew late, and then went to our Boat, many of them bearing us company. By this passage we perceived the cunning of *Audrapela*, that he would not suffer any to sell us Cattle, but himselfe: for if any strangers came downe to trade with us (as divers times they did, bringing great droves of Cattle with them) then would hee cunningly seeke to perswade us from trading with them; making signes that they were his, and our enemies, Man-eaters, and the like: but when he saw our resolution to goe over the River unto them: (for they durst not come without his permission,) then would hee make the price himselfe, and give them what hee listed: and yet wee bought their fattest Oxen for 5. or 6. Aggat-beads; which in India cost not much

A Description of Madagascar.

above 12 ^d. and every day they brought us down such store, that we might have bought 100. in a day.

The light of reason hath taught them some religion, and in part we might perceive some points of Mahometisme among them, being thought to have crept in by reason of their neere neighbourhood with the Moores, with whom they agree in circumcision, and abstinence from Swines flesh, though in other things they are most miserable Idolaters. For we perceived in every one of their Townes, or Stations, where they lived, certaine Images, rudely carved, sprinkled over with blood and fat, which we judged to be offered to the Idoll, when they killed a beast. Their Priests, at our first comming, came unto us; one of them having a book in his hand of sheepskins, somewhat like our Parchment; read unto us a great while, what we understood not, and then delivered the booke into our hands; every letter, or Character, expressing the forme of some creature, best known unto them; As of a Cow, a Sheep, a Bird, a Fish, and the like, like Egyptian Hyeroglyphicks, and we in requitall shewed them one of ours; which when they had well viewed, and turn'd it over and over, they gave it us again to read, whereat they gave a great deale of attention, although they understood not what was said.

Concerning the commodities and riches of this Island, (which every man is willing to hearken after) I may truly affirme, that for wealth and riches, no Island in the world can be preferred before it. As for Gold, Silver, Pearle, and precious Jems, questionlesse the Island is plentifully stored with them. And of Iron there is abundance, which necessity hath taught them to melt out of the hard rocks, to arme themselves against their enemies, and for their superfluous things, which are lesse necessary,

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cessary. No doubt but all the commodities of India, do either grow there naturally already, or may be soone planted there. What abundance of treasure is yeerely transported out of Europe into India only for leavs and blossoms of trees; I mean for Indico and cloth of Cotton-Wooll, whereof the first (for ought I know) may grow there already; or if not, it may easily be brought thether; and Cotton it groweth there naturally. But for those that prefer a present profit before the future; I doe affirme upon my triall and experience, that great quantities of Aloes, the best in the World may be made there in a short time; If there were good vent for it: for prooffe whereof, some of our men, by my direction preserved the juyce of that herbe, drying it only in the Sun, without any other Art; which within 3 or 4 dayes they had gathered and made above 50 pound: the which was sold in *London* at greater Rates, then that which came from *Soccorore*; and by the Druggists prefer'd before it.

These premisses considered, with what facility might a Plantation bee here settled: and how honourable it would be for our Nation? and how commodious for all Christendome? There are but two discouragements which may dissuade the transporting of a Colony hither: the condition of the Natives; and the Passage: but they are a People with whom for the space of 30 or 40 years, wee have had Commerce: and are therefore acquainted with our civill customs, and peaceable demeanours: and being now no strangers unto us, are willing to put themselves under our protection: And the Passage, wherein lieth the greatest difficulty, is ordinarily performed in 4. moneths: and that in a most peaceable and quiet Sea, if a fit season be chosen. Such is the experience of our Sea-men, by reason of their Annuall trading

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ding into those parts. And then for the honour of our Nation by settling a Collony in those parts: how soon might the Trade of India be diverted thither; especially the Trade of Indico? which if it grow not there naturally, the Seed may be brought and manured there; and workmen brought from India to instruct our people in the Art of making it.

If we did but consider, upon what ticklish tearmes our Commerce with the *Magullans* stands at this present, with the lives and goods of our Merchants and people that live there amongst them, how their lives and goods lie: being at their devotion, how often they have imprisoned and chained our Merchants? seized upon their goods? ransacked their houses? threatned and terrified them with their Chabuck or Whipps, upon every slight occasion? (whereof I have had some experience) we would make more account of this Island.

And then it would be a generall Commodity and benefit for all ships that shall hereafter passe into India: as first for the revictualling of them with Flesh, Tallow, Butter, Cheefe and the like; their Beeffe being salted and ordered as it ought, may be preserved six moneths sweet and good, as those that have made triall thereof can testifie. Where likewise provision may be made of Clapboards for Caske, Sheathing boards, Plancks, and the like. And lastly, no Christian Prince can pretend any title or claime thereunto. The King of *Portugal* had long since planted upon it (as the Portugals themselves report) but for feare of weakning his Forts and Forces upon the Maine of India. And the King of *Spaine* hath too many Irons in the fire already, to oppose our people there, where they may enjoy the first fruits of a most plentiful Harvest, which is better than the gleanings of *America*.

A PARA-

A PARADOXE.

PROVING

That the Inhabitants of the Island
called **MADAGASCAR**, or St.

LAURENCE, (in Temporall
things) are the happiest
People in the world.

(**)

By *Walter Hamond.*



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PAID BOX





A
PARADOXE:
PROVING
The Inhabitants of the Island call-
led *Madagascar*, or *St. Lawrence* (in
things temporall) to bee the hap-
pieſt People in the
World.



Confesse (worthy Sir) that
I have undertaken an Ar-
gument, which at the first
sight, will seeme to most
Men, Idle and Imperti-
nent, although I might
answer for my excuse; that
I was therefore idle, be-
cause I would not bee idle;
for it may be objected unto
mee: Will you take upon
you to preferre this poore, naked, and simple Ignorant
people before the rich Gallant, understanding men of
Europe.

A Paradoxe.

Europe. These are naked, wee are cloathed. These are poore and miserable, wee are rich and wealthy. These are simple Innocents, we have hearing and Experience of many things, wherein they are altogether ignorant.

Their Nakednesse defended. All this I confesse to be true, yet let us examine their defects which are supposed to consist in their Nakednesse, Poverty, and Simplicity: As for their Nakednesse, I hold them therefore happy, as approaching nearest to the greatest perfection of Mankind. For Adam in the state of Innocency was Naked, Sinne and Apparell entred both together, those Fig-leaves being sowed together for a vaile, or covering to hide his filchinesse, and deformities, as his vaine heart conceived from the Eye of Heaven: For as a Painter, or statuary having limmed a curious Peece, or carved a goodly Image, doth take a great delight in the sight of it, as of his Master-piece; For if it should by some accident become spotted, or blemished, he will delight no more in the beholding of it, but is ashamed of his worke every time he lookes upon it, and will therefore eyther cast it aside, or hide and cover it out of his sight.

So, when this admirable piece of worke, this perfection of Nature, this Master-piece, this Epitome of the World, this Image of the Deiry, Man: was spotted and blemished by sinne, it grieved the Almighty, to see his Image so defaced in him, who therefore did cloath him, as it were to hide and cover him out of his sight.

Apparell is but like unto so many Plaisters, and Roulers, to cover our sores and deformities, or like Masking futes wherein wee act, not what wee are, but what

A Paradoxe.

what wee *seeme* to be, it is the out-side that deceives us, and by a *juggling* trick makes us take that for a brave man which is a piece of shreds, a meere thing of the Taylors fashioning.

For Example, put the Spruce Gallant into a Contemprible habite, and what is hee then ? A poore miserable wretch in the worlds opinion, which judgeth by the outward appearance, and so esteemeth him. But the same man he was? No, he is a ragged Rogue, a tattered Kuave? Againe, put such a Rogue, or Kuave into the Accoutrements of a Gallant, let him be Scarlified and Beveriz'd, let his Japoon be Carbonadoed to discover his Damaske Purpoint, or his embroidered Camise : arme his side with Steele, his heeles with Iron, and his head with Feather ; and then like *Nebuchadnezar* his Image, every man is ready to adore him. As will it please your worship, to command me any service : I will waite upon your worship, 'tis right as your worship sayes. And all this while we reverence nothing but a suite of Cloathes, which these happy People happy in this want, judiciously contemne. Apparell to them is a Burthen, an impediment, a very Disease, they care not for it, they count it as an unnecessary bundle and know that it would make them Dull, Heauy, and Effeminate. They preferre the good Constructure of the Limbs, and lineaments of the Body which they have by Nature, before all our artificiall Bumbasted patches. Wee wonder at them how they can goe Naked; but they wonder more at us, how we can endure to goe packt up in a fardle of Clouts sewed together, Wee are bound up in Prison, whilst they are free, and at liberty, we are stifled up in our sweat, and stinke, whilst

A Paradoxe.

the Exhalations of their vapours, offends them not. Nor doth the coldnesse of the Ayre hurt their naked Bodies, more then it doth our naked faces; it was our evill Custome that cloathed us, and their Innocency and freedome of Nature that keepes them naked.

Aboard the
Charles then
riding in Angu-
line Bay.

For an instance of the premises I will onely call to your remembrance, the behaviour of the *Rassee*, or Governour *Andrapela*; at that time when he, with his followers, were invited by Captaine *Weddell* aboard the Ship, the Captaine seeing him naked, did judge it to be rather by a forc't necessity, then a free Election, and caused a Suite of his owne Apparell to be given him, which he knew not what to doe with when hee had it, being told, that they would defend him, and keepe him warme, he said that he had no need of them, & that they would be but a trouble to him. For said he, I can peirce them through with my Lance. At last with much ado they were put on; but their putting on, put him into such a feare and agony as if they had beene so many Fetters and Manicles layd upon him. He look't as if he had beene ashamed of himselfe, earnestly intreating the Captaine that he might be set ashore, expressing in his countenance a great deale of grieve and discontent, to be as he thought so discourteously dealt withall. The Barge being mand, I went ashore with him, to obserue his behaviour; and can testifie that he no sooner set foote on land, but suddenly he throw away his Suite, flinging his Doublet into one place, his Hose into another, and at last he tore his shirt from his backe, as if it had beene poysoned with the blood of *Nessus* the Centaure, and then fetching two or three frisks, hee expressed a great deale of joy, that he was freed from that bondage

A Paradoxe.

bondage and Imprisonment.

As for our selves, we are compelled (so miserable and poore we are,) to be beholding to the vnrasonable creatures for our rayment, robbing one of his Skin, another of his Wooll, another of his Haire ; nay not so much as the poore Worme, doe escape vs, whose very Excremens we take to couer vs withall, while they in the meane time are nothing beholding vnto us ? Was nature a Mother to them, and a Stepdame to us ? No, but as a kind, and loving mother, she hath sufficiently provided for vs. It is our owne Luxurious Effemina-cy, that hath stripped vs out of our naturall simplicity, and cloathed vs with the ragges of Dissimulation, Let vs consider the naturall beauties of all the Plants, fruits, and flowers, they haue no Artificiall coverings, yet they so farre exceed Man in Beauty, and Magnificence (the Lillye in particular, Truth, it selfe hath spoken it,) that *Salomon*, in all his Royalty was not cloathed like one of them.

The greatest and sole Monarch of the world. *Adam*, was cloathed but with the Skinnnes of dead Beasts, which Divines hold was to put him in mind of his mortality, but now the height of Apparell is growne to that ex-cesse, that not the Skinnnes of the Cattell, or the other commodities accrewing, but the soyle of a whole Lord-shipp, is scarce sufficient to cloath vs. Now the Taylor is become the best Surveyour, *Euclide* might haue spared his paines in Geometry, he can measure all our Lands by his Yard-wand. And what are the effects of this monstrous pride in Apparell, but the Ruine of many noble Families, the decay of Hospitality, the ushering in of Oppression, Bribery, and Extortion, Theft, Mur-der,

A Paradoxe.

der, Coufening and deceit, and in the end *Beggery*, on which is worke, a death with Ignominie.

Now for *Pride*, such is the *Happineffe* of these people, that they know not what it meanes, here is no man that respecteth another the better for his Out-side, but for his inward vertue, and naturall Endowments. If hee haue but a Clout to cover his privities, he thinkes himselfe sufficiently Apparelled.

Their Poverty defended. Concerning their *Poverty*. I doe confesse indeed, that to be poore, is to be miserable, contemptible, and wretched, a very abject of men, a reproach to his kindred, and a shame to his friends, but if you admit this definition of poverty which I dare averre to be a true one. (*Poverty* is a want of all necessities vñfull for this present life,) and if I can proue that they want no necessary thing for the use of this present life, I hope there is no man that will judge them poore, but will pronounce us poore, who are alwayes complaining of want, and them rich, which in their imagined poverty expresse no token of discontent.

True it is, that they have not so many superfluous things as wee have, and therein are they happy. When *Diogenes* came by chance into a Faire, and saw so many toys and bables to bee sold, hee brake out into these words,

Oh, how happy am I, that have no want of any of these things; and upon a time he shew how despicable unnecessary things are, he threw away his Dish, because he saw another lap water out of the hollow of his hand.

These People know, that Nature is contented with a little, and that it is not these outward things, which

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which make the Possessor, any thing the better. They know that the inordinate desire of riches is the Root of all mischief, a Raging famish'd Beast, that will not be satisfied, a bottomless Gulfe that cannot be filled, a very Dropsie, wherein by desire of drinke a man may sooner breake his Bowels then quench his Thirst.

They know that they are gotten with Labour, Anxiety, and Care, kept with continuall feare, Suspition, and Watchfulnessse, and lost with extreame Griefe, and Dispaire.

As for Gold, the Soule of the World (as I may call it, for it giveth Life, Motion, and Action to all.) These people know it not, or doe they know it, they regard it not, at least I am sure they value it not. Happy people unto whom the desire of Gold hath not yet arrived; But it may be objected heere, that although they respect not Gold, yet they are covetous of Red Beads. 'Tis true, they affect them as Ornaments, not as incombrances; for whilest we lye as it were chain'd and maniced in golden Fetters, they adorne themselves with them as with Jewels, onely heere is the difference, they cover red Stones, and wee desire a refined Earth almost of the same colour? We thinke them fooles, because they give us an Oxe for a few Beads; but they account us greater fooles to part with such Jewels, for so small a valew, for opinion of men not their vertue, that makes them to be deare or of small price.

Those red Beades, which peradventure we valew but at sixe pence, they may rate at sixe pounds. But suppose that they should see us give the price of twenty

E

Oxen

A Paradoxe.

A Gourd.
This I have
tryed by offer-
ring them a
Diamond and
a red Bead,
and they have
taken the Bead
and refused the
Diamond.

Oxen bought at the dearest Market in *Europe*, for one white Stone of the same bignesse; would not they laugh at our extreame folly; and yet when it is bought they will not give you a Calabas of milke for it, though there is no more vertue in the one then there is in the other; yet the offensive condition of the Diamond is nororiously exceeding the Cornelian, for the powder of the Diamond taken inwardly is almost mortall poyson, and corrodes the stomacke, as learned Physicians have observed, who never could accuse the undervalued *Cornelian* of such a venomous quality.

The Golden Age, so much celebrated by ancient Writers, was not so called, from the Estimation, or predomination that Gold had in the Hearts of men, for in that sence as one said wittily.

Aurea Saturni redierunt secula nam nunc.
Auro venit honos conciliatur Amor.

This may be truly call'd the Age of Gold,
For it both honour, love, and Friends are sold:

But from the Contemps thereof; then Love and Concord flourished, then Rapine, Theft, Extortion and Oppression were not knowne, which happy Age these people doe at this present enjoy. But when men began to dive into the Bowels of the Earth to make descents as it were downe into Hell to fetch this glittering Ore, from the habitations of Divels, and several Goblins, with it came up Contention, De-

ceit

A Paradoxe.

script, Lying, Swearing, Theft, Murder; and all the seaven Capitall sinnes; as Pride, Covetousnesse; Wrath, Gluttony, and the rest, so that we must needs confesse that it had bene happy for us, if Gold had never bene knowne.

For the attaining whereof, what labours, what sorrow, and what dangers doe we endure? Wee are contented daily to expose our selves, to a thousand perils, to suffer a thousand injuries, in hope to enjoy it; and yet scarce one in a thousand, attaineth to the end of his labour.

For this doe we suffer a voluntary Exile from our native Countrey, for this are we contented to be imprisoned in a nasty Ship, to expose our lives to the tempestuous furie of the mercilesse Elementes, and to expose our bodies to the rage of the Enemies thundring Ordinance, where through Heate, Cold, Hunger, Thirst, Warching, ill Lodging, bad Diet, infected Ayre, and a thousand other inconveniences, we not onely endanger our Lives every minute, but sometimes loose them.

*Miseries of
seafaring men*

But grant that we doe escape all these perils, and obtaine in some measure what we have so dearly purchased, it will be so confessed, there is more care and danger in the keeping of them, then in the attaining of them.

A Paradexe.

For this doe Theeyes lye in waite to robbe us,
friends to entrap us, and our enemies to betray us;
Nay, suppose we doe escape all these outward casual-
ties, our inward vices, our disordered affections, and our
euill Concupiscences, doe all threaten to ruine
us,

*Dowager to
K. Henry 8.*

The consideration hereof, caused the Lady Ca-
therine, (who out of her owne experience, had tryed
both fortunes) that if it were put to her choise, to suffer
the extremity of fortune in Prosperity or Adversity:
Shee would chuse aduersity; because the former was
never without Danger, nor the latter without Com-
fort,

*Their Simpli-
city defended.*

From their Poverty, I come in the last place to speake
of their Simplicity, (which as the simple vncompoun-
ded and vnmixt Elements are purest) is an argument
if not of their freedom from Corruption, yet that it
doth not tyrannize over them, and that they enjoy the
happiest condition which Mankind can liue in; out of
doubt had our first Parents bene contented with that
Simplicity of estate, they were at the first created in, and
not haue been so curious in the knowledge of forbidden
Misteries, they had not purchased the wrath of God up-
on themselves and their posterity.

But let us see wherein their ignorance and Simplicity
doth consist, it may be objected, that they are Ignorant
of the vse of the creatures which wee haue attained to,
and

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and of many Arts that wee professe, and that they are simple in all their actions.

For first, their Houses are but simple Sheddies made with a few boughes heaped together (in comparison of which) and are stately Pallaces.

Their Dyet is grosse and ill cooked that they eate, their meate halfe raw and badly drest; whereas our Tables are furnished plentifully with sundry delicacies, curiously drest by the Art of Cookery, and that with great variety.

That their Drinke is water simply which is common to them and their Beasts alike, whilst wee are served with all kinde of pleasant Wines, and other artificiall aromaticke Drinckes.

That their Simplicity appeareth in their ignorance of many Sciences, wherein the well being of a Commonwealth doth consist; as the Art of Navigation, by meanes whereof, wee are able to visite the remotest parts of the World, to transport our owne Commodities to them, and to import theirs to the enriching of ourselves; as also, that they know not Military Art, nor the use of Powder and Shot: all which are evidences of their stupid Ignorance, both in these and all other Sciences.

What an heate doe these small Coales cast? What
a terrible shew doe these poore Antiques make, they
are

*Answer to the
former Allega-
tions.*

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are just like the Pageants or the Gally-foists upon the Lord Mayors day ; deface their Paintings , rip of the Canvasse, thou wilt find nothing in them, but a few rotten stickes in the one , and a trimmed Dung-boate of the other.

Let us compare them together by the square of Reason ; and wee shall find their defects in these things, to be a maine testimony of their Happinesse, and on the contrary, our excessse herein the cause of our misery, and wretchednesse.

Their Buildings, And first for their Buildings, they are such as best suite with their free Estate and condition, using them but as Tabernacles for the present, and changing them according to the quality of the Season, and goodnesse of the Soyle. We may commend the wisdome of the Storke, and Swallow for this cause.

These men feare not the oppression of a covetous Landlord, nor the danger of a crackt title, his quarters rackt rent, rends not his sleepe, nor takes he care for the renewing of his old Lease, the breaking in of Theeves he feares not ; for hee hath nothing to loose, and the surprise of Enemies he regards not ; for if they be not
strong

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strong enough for encounter, they can suddainly remove themselves to a place of more security.

I have scene a Towne, consisting of above one hundred Families, and all of them busied about their severall imployments. Some about their Cattle, some making of Launces, and Darts, and some weaving of Cotton, to make their Aprons, when upon a suddaine, suspecting us as Enemies, in the space of halfe an houre, they have planted and removed their dwellings.

The women carrying their implements for dressing their food, and their young Infants; Their Children driving away the Cattle, and the rest of their People as a guard unto them, with their Darts, and Lances, some in Front, some in Flanck, and the rest in the Reare; when againe wee having understood the cause of their departure, with a little perswasion, they turned and suddainly replanted themselves, and every man quietly settled himselfe to his businesse as before, without any noise, tumult, or uproare, all which was done in the space of an houre.

The cause of their removal was the coming ashore of one with a fowling piece, to kill Fowle for the Captaine.

Whereas we like so many wilde Beasts can hardly be forced out of our Dennes, except Famine, Sword, or Fire doe compell us. And then, Oh what lamentation, what Exclamation, and grievous Complaints doe we make,

Yet what are our Houses, but so many strong Prisones, wherein the Owner lyes bound in severall actions

A Paradoxe.

tions of Debt, which I forbear to particularize, and although he walke abroad sometimes, hee doth but traile his fetters after him, and is bound to keepe within the Rule.

Hee must endure discomodity of evill Neighbours, the unhealthfulnesse of the Scituation, which these happy People can avoid at their pleasure without much pudder or turmoile.

And lastly, suppose that one of our Houses should take fire, by accident or otherwise, then what passion? What Rage? What ungoverned fury doe we fall into? Oh I am undone for ever, Oh I have lost that Chest, that Boxe of writings, that Casket of Jewels, out alas! I am undone; what shall I doe? Nay, we are so farre out of our selves, and transported with fury, that as if the blacke Chambers of death was not to be found otherwise, wee sometimes lay violent hands upon our selves, and increase the danger of an eternall Death to prevent a temporall Detention.

Whereas, on the contrary, if any of their Houses happen to bee on fire, he is not moved at all with it, but can patiently stand by and warme himselfe at the flame, and say, heere is a good fire, I find much comfort by it. This is the last benefit my House can doe mee, and in this point they are happier then wee are.

As

A Paradox.

Their DIET.

AS for their food, it may be objected, that it is but course and simple: for defence whereof, I might answer, that it is therefore the more healthfull, and agreeable to Nature, who is best pleased with meats of simple qualities. But it is further objected, that it is flattishly dress'd, transeous and loathsomē. How know we that? Because we love it not, is it therefore unwholesome? One man loveth no Fish, another no Cheese, another no Flesh; which are not onely hurtfull; but poison to their constitutions. Should we therefore infer, that Fish, Cheese or Flesh, are poyson? such judges are we of their food, which best agreeth with their constitutions, and preserveth them in health, strength and vigour; for they eate not; but for Necessity, knowing no other sauce than the Lacedemonian sauce, Hunger; eating rather for preservation of life, than delight or luxury: whilst we in our Diet are so voluptuous, that we even dig our graves with our teeth, (as the French proverb hath it) the whole world being scarce sufficient to make a Bacchanalian sacrifice for that Deity, the Belly: *France, Spain, Italy, the Indies*, yea and the *Molluques* must be ransackt, to make sauce for our meat; whilst we impoverish the land, air and water, to enrich a privat Table. Thus we live, as if we were born to no other end, but by Gluttony and sursetting, to oppose Nature, dull the spirits, subvert the animall faculties, and heap upon our selves an innumerable company of diseases, it being a maxime amongst our European Physicians, that

F Glut-

A Paradox.

Gluttony hath killed more than the sword. Whereas to the contrary, such is the Temperance of these people, that I can scarce see one sick or diseased among them.

Discommodities of Wine.

Now for Wine, the cherisher of the heart, the expeller of cares and sorrows, the reviver of the spirits, and the insufer of valour and courage, these people know it not: and heerein I esteem them (what ever our Epicures think) most happy. For when I consider the dangerous effects thereof, as namely, how it confoundeth our Reason, disturbeth our Sences, dulleth our Vnderstanding, consumeth our Memory, depraveth our Iudgement, and finally transformeth us from men to beasts. I know not whether I should bewail our own miserable condition, or applaud their happy estate.

Heretofore in our country of *England*, all foreign Wines were sold in Apothecaries shops, for the relief of the sick, weak and aged; then Physicians walked on foot, for the service of Gods people: but when it once came to be sold publikely in Taverns, then they rode on horsback like Princes; the excessse of Wine being a main upholder of theirs: thence proceed Fevers, Convulsions, Epilepsies, Vertigo's, Lethargies, Gowts, and all Exotique diseases, unknown to our Ancestors.

As the Turkish Emperor, and all the Eastern Princes,

Besides, what horrible and execrable actions hath it not perpetrated? what sacrileges? what rapes? what murders have not been committed by the excessse of Wine? The examples of this kinde are infinite, and the consideration thereof moved some Kings and Princes to prohibit, and lay great mulcts and penalties upon them which used it, though with moderation; knowing that it transporteth men.

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men into all unjust actions, and transformeth them into beasts.

Where to the contrary, water produceth no evill effects; for it asswageth thirst, refresheth the spirits, abateth choller, quickneth the senses, and temperatly doth humect and moisten the inward parts of the body. And had not the distemperature of our parents, our evill education, and our naturall corruptions prevailed against us, we might have enjoyed the like happinesse which these people possesse.

And may not their ignorance in the Art of Navigation, be deservedly accounted an happinesse. Certainly by this means they are not contaminated with the vices and evill customes of strangers: when we have derived to our selves, with our commerce with forraign Nations, with their wares and commodities, their vices and evill conditions; as our drunkenesse and rudenesse from the Germans; our fashions and factions from the French; our insolence from the Spaniards; our Machivillianisme from the Italians; our levity and inconstancie from the Greeks; our usury and extortion from the Jews; our Atheisme and impiery from the Turks and Moors; and our voluptuous luxury from the Persians and Indians; which perhaps might have passed without censure by naturall men, had not we been infected by this means with some diseases of the body, as well as corruption of the soul. Besides, to ballance the account, what are our ships fraught withall, but with toys and vanities, which we might well be without, and serve but as *fomenta luxuriosa*, stirrers up of Pride; luxury and wantonnesse; for which cause onely, some Nations are forbidden

As the Pocks, brought in: o England by the first discovery of America.

As the Chineses, who will suffer no stranger to come into their country.

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to have any commerce, or traffick with strangers; lest they should be infected with their vices and evill customes.

Besides, those happy people have no need of any forraign commodity, Nature having sufficiently supplied their necessities, wherewith they remain contented. But it is we that are in want, and are compelled like famisht Wolves, to range the world about for our living, to the hazard both of our souls and bodies; the one by the corruption of the Air, the other by the corruption of Religion.

Their ARMS.

AS for their ignorance in the Millitary profession, though they be not trained up in the practise of those Arnis our Moderns have lately invented, they retain the use of those Weapons which have been in use from all Antiquity, I mean the Lance and Dart, wherein they have attained to such perfection, that therein I beleevé no Nation in the World doth equall, I am sure cannot exceed them. But you will say, they want defensive Armour, and places of strength, and retirement. It is true, they have no other Armour than their own valour; nor Forts, but fortitude and courage; who, like the Parthians, fight flying, making their retreat as dangerous to the Enemy, as their first encounter.

And lastly, for the use of powder and shot, and the managing of great Ordnance, whereof they are altogether ignorant. Herein they are happy also above all other Nations; it being one of the most
damnable

A Paradox.

damnable inventions that ever was forged in the Devils Conclave: against the fury whereof, neither the courage of the valiant, nor the strength of the mighty can prevail; so that *Hercules* himself, whom the Poets falsly, or *Sampson*, whom the Scriptures truly deliver for the strongest of men, were living in these times, a childe might kill them with a Pistoll. Let us examine the invention, state, and progresse of this pernicious and cruell Engine.

All Writers do agree, that a German Monk was Pareus, lib. 1. the first inventor of the materials thereof; and, as it in Præf. is thought, not without the Devill, to shew his hatred to Mankind: the first invention was but rude and simple, but Time and the wickednesse of men, have added to the first project, even to the mounting them upon wheels, that they might be the easier transported, and run (as it were) to the Ruine of Mankind. From hence hath proceeded these Monsters, of Canons, and double Canons, and Culverings, these furious Basilisks, and murderers, those fiery Falcons and Sakers: wherein it seems the inventers knew well what they did, when they imposed on them the names of Snakes, Serpents, and ravenous Birds; the very names of them being terrible, and apt to beget in us horror and detestation of them. I forbear to speak of lesser Engines, but of greater danger; as the Dag and Pistoll, which may be concealed in a mans pocket, wherewith many have been treacherously slain without any prevention. Out of this miserable and cruell Magazine have issued these Mines, counter-Mines, Firepots, Firepikes, Oranges, Granado's, Hedghogs, Petards, and the like; a most cursed invention, wherein the malice of man to man is

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grown to that height, whom we ought to love as our Brother; that such as can invent the most wicked, cruell and execrable project to destroy men withall, is held the most worthy to receive the greatest honour, respect and reward: and now, if ever, it may truly be said, *Homo homini Demon*; one man is a Devill to another.

All inventions, as they are but the imitations of Nature, do ever fall short of the patern; but in this they have exceeded Nature. Take it thus briefly: the Thunder and Lightning which these Salmonians would imitate, doth transcend the other in fury and violence; for the Thunderbolt, as naturall and accidentall, falleth sometimes on a tree, mountain, a tower, seldom on a man: but this infernall Engine, guided by the malice of man, aims onely at man, to vvhose destruction it is wholly directed. There are some countries, that by reason of the coldnesse of the climate, as *Russia, Tartaria, Greenland*, at certain seasons of the ycer, as in the depth of Winter, and the midst of Summer, are exempt from Thunder. But no country or season can privilege the Inhabitants from the fury of this pernicious Engine. The Thunderbolt, by the means of the lightning, and noise in the air, giveth some warning to men, to avoid the insuing danger; but this thundereth in striking, and striketh in thunder, sending the mortall Bullet, as soon into our bowels, as the sound into our ears. Therefore we have good reason to detest the Author of this so pernicious and damnable an invention.

And here I cease not, presuming to advise Kings
and

A Paradox.

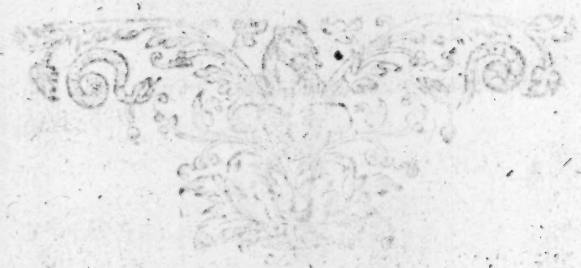
and Princes (this being but a Paradox) in the use
of the instrument : (for I know it to be as well
defensive as offensive) but magnifying the mercies
of GOD towards this people, vvwhose simplicity
hath herein made them more happy than our
too deer bought knowledge hath
advantaged us.

FINIS.



and Prince (his being but a Paradox) in the
of the instrument: (for I know it to be as well
detected as effective) but magnifying the merits
of GOD in this respect, which simplicity
last herein make them more happy than our
too dear bought knowledge hath
advanced us.

FINIS.



A, blank cut away
otherwise perfect

Bernard Quarantini

Max P. Smith

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